3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
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A hilarious favorite was "grizzly bear." For this, a mound of sand, called the "sugar," was fashioned. Then one child was dragged around by his heels to smooth a circle around the "sugar." Outside the circle all the children formed a queue, holding to each others' waists and facing the mound. The leader was the "mother" protecting her young from the "grizzly," who was played by a child inside the circle. His part was to reach out of the circle and seize a child, but the mother protected the children by swinging the line back and forth. At last one child was caught and subjected to the penalty of being tickled ("eaten") by the bear in the circle. After that, players would break out of the line and try to dash in to steal some "sugar" from the grizzly's store and get out without his catching them. As each was caught, he was tickled, and the game went on until the "sugar" was all stolen or all the children were captured.

In another group game the children all sat in a row with their feet straight out in front of them. An old man had to join them in the fun. He would advance with closed eyes and feel up and down the row until he decided to choose one child. This one he picked up by the feet, head hanging down over his back, and carried him around in a circle back to the row. The other children asked the "It" many questions: "Do you have a horse, a saddle, a belt, etc?" The given answer was always "Yes." At last they rushed forward and took their playmate off the old man's back, crying that they were going to eat the old man. So they tickled the old fellow with joyous cries.

Other times they took pieces of old hide to the tops of hills. While some of the children rode on the hides, the others pulled them bouncing down with ropes. "Guess over the hill" (*nanip'ka*) was another favorite. Two older boys would organize the game. The boy who was "It" went over the hill; another stood guard at the top to make sure he did not spy while the other children hid under robes or blankets. When called by the guard, "It" came and tried to guess the names of the hiders.[6]

On rainy days all was still; the children lay quietly at home in their family tipis, for they were superstitiously afraid of thunder and lightning. Winter was the time for the telling of stories; not summer.

[6] Informant: Post Oak Jim.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
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775 believed that such indignities as the body suffered after death, other than the removal of the scalp, permanently affected the spirit or shade. Thus, if the feet were cut from the body after death, the unhappy spirit was forced to dispense with them henceforth.

The Comanche who failed to approach the camp of the after world well mounted might also be refused admission into those celestial pastures. A current legendary story taught the importance of providing the deceased with a good mount. Once an old Comanche died who had no relatives or worldly goods. The villagers, concluding that almost any old nag would serve to transport him to the next world, killed at his grave an old, ill-conditioned, lop-eared horse. A few weeks after the burial of this friendless one, he returned, weary and hungry, riding the same old worn-out horse. He first appeared at a neighboring camp of Wichitas, where he was well known, and asked for something to eat; but his sunken eyes and his strange appearance frightened all who saw him, and they fled from his presence. Finally, one bolder than the rest placed a piece of meat at the end of a lodge pole and extended it to him. Shortly afterwards, he appeared at his own camp, creating even more dismay than in the Wichita village, so that the entire camp moved to Rush Creek, not far distant from the present site of Fort Sill, Oklahoma.

Some of the Comanches, however, were bold enough to question the unwelcome, ghostly visitor about his reappearance among the inhabitants of the earth. When he had come to the "gates of paradise," he told them, the people would on no account permit him to enter upon such an ill-conditioned beast as he rode, and thus in sadness he had returned to haunt the homes of the greedy, stingy people who had not properly provided for him. Since then, no Comanche has been allowed to set out for the after world without a steed which would do honor to the rider and his friends.[4]

821 The nature of the cosmos was only vaguely conceived, and contemporary Comanches have no notions what the people thought about it in the old days, if they had any thoughts at all. The Comanches, so far as we can tell, had no star lore, and only the sun, moon, and earth were looked upon as semi-deities.

[4] Yarrow, "A Further Contribution to the Study of Mortuary Customs of the North American Indians," *loc. cit.*, 100.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
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773 776 of the transformer who undid the good works of his big brother. He brought hardship, travail, and effort into the lives of men. He represented the force of Evil as we conceive it—and yet the Shoshones in no way thought of him in his relationship to Wolf as a conflict of good and evil. Coyote was not bad; he was no more than wantonly mischievous.

When we consider the writings of the early whites among the Comanches on the Great Spirit and the Evil One, we are plagued by serious doubts. We cannot but feel that they, who lived in a time of great religious conviction in this land, projected something of their own ideas of what the Comanches ought to have believed into their descriptive accounts.

At any rate, the old Comanches living in 1933 who served as informants for the Santa Fé Laboratory group revealed only the slightest vestiges of such ideas. The Great Spirit was only occasionally mentioned by them; none showed any concern with the problem of evil. Coyote, in the folk tales recounted by these later-day Comanches, had moved almost entirely from the realm of myth and legend to assume a position of no more than a power-giving animal—except that the old Shoshonean tabu against killing coyotes retained a good deal of its force. The transformer tales, except for the Comanche story of the release of the buffalo, were lost, one and all. What remained of the old Coyote folk tale and myth cycle was only that part which told of Coyote as a harmless bungler and trickster. And the hero in all these tales, as told by Slope, Post Oak Jim, and That's It, was no longer Coyote but Fox, Coon, and Bob Cat. As for the Creation, the typical attitude was expressed by Post Oak Jim: "We never gave much consideration to Creation. We just knew we were here. Our thoughts were mostly directed toward understanding the spirits."

776 ●821 The Comanches were not quite certain of the relationship existing between the Great Spirit and the Sun. Sometimes the two were closely associated, while at other times a distinction was made between them. Robert S. Neighbors makes a clear distinction, saying that they offered the first puff of smoke to the Supreme Being, the second to the Sun, the third to the Earth, and so on to the lesser objects of

[8] Neighbors, "The Naüni or Comanches of Texas," *loc. cit.*, 127.
[9] Bollaert, "Observations on the Indian Tribes in Texas," *loc. cit.*, 268.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
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veneration in whatever order they might choose.[8] Bollaert states that the Great Spirit was supposed to live in the Sun,[9] but other accounts have it that he lived beyond the Sun. Some Comanches explained that he was so far distant in the sky that they could not hear him speak, and that when they wished to communicate with him, they were obliged to do it through the medium of the Sun, which was nearer and which they could see and converse with. Josiah Gregg thought that the Sun was their principal deity. His conclusion was based partly upon the fact that the Comanches, when preparing for a campaign, ceremoniously placed their arms in the early morning on the east side of their lodges that they "may receive the blessing of the fountain of light at his first appearance."[10]

Apparently the Sun represented the visible medium through which the Great Spirit revealed himself. No doubt the Comanches found it extremely difficult to separate the two, and in their worship of the Sun were paying humble reverence to the Great Spirit at the same time. Their veneration of the Sun cannot be doubted. To this fact practically all those who have commented on Comanche religion have left testimony. It was certainly the most dominant single feature of Comanche belief. The Sun was worshiped as the primary cause of all living things. Contrary to Agent Neighbors' statement, most informants insist that the first puff of smoke was blown toward the Sun. "Smoking to the powers, he first addressed the Sun . . . ," explained That's It, in describing the conditional curse. His religion taught him that the Sun was his father, and he addressed it as such in prayer. "He went above them to the Sun. 'Father,' he swore, 'early in the spring let the first lightning and thunder take my life if this thing be true!' The brothers sat back. They were satisfied. 'If you say such a thing, we can't dispute you.' "[11]

The conditional curse appears to be typical of the reverential attitude toward the Sun; it is called *taβeβekʌs*, "sun-killing." E. Adamson Hoebel has recorded several similar cases where the defendant appealed to the Sun, who knew all and could pass and execute judgment.

The Sun, however, was not the only body worshiped. Next after

[10] Gregg, *op. cit.*, 438.

[11] Hoebel, *The Political Organization and Law-Ways of the Comanche Indians*, 89–90; Smithwick, *op. cit.*, 180.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
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the Sun, the Earth was named in prayer. It was worshiped as "Mother" because it was the receptacle and producer of all that sustains life. The Earth was the mother not only of men, but of animals. The mother is the natural protector of the young. The buffalo, by loosening the earth with his horns and pawing or rubbing the loose earth upon his body, and the Comanche, by praying to it and covering himself with paint taken from it, each calls the attention of his mother to her child. It has been said that some Indians would not kill a person while he was digging in the earth—while he was making his medicine, for it might be too strong; but he would distract the attention of his intended victim; then when he looked up, they were on equal terms.

Mother Earth was implored to make everything grow which they ate, that they might live; to make the water flow, that they might drink; to keep the ground firm, that they might walk upon it; to make certain herbs and plants grow, that they might be able to heal the sick; and to cause the grass to grow on which the animals fed. The Great Spirit put the Earth here and put them upon it. Without the Earth nothing could live; there could be no animals or plants. Such reverence for the earth was not unique with the Comanches, but was common among the Indians of the plains. The Earth was addressed in prayer after the Sun and, like the Sun, was regarded as having power to look down on earthlings and pass and execute judgment.

> Smoking to the power, he first addressed the Sun saying, "You, Father, know the truth of the matter. As you look down on them don't let them live till fall." Then to the earth he said, "You, Mother Earth, as you know what is true, don't let them live a happy life on you." Whereupon he gave his pipe to his wife that she might make her self-curse.
>
> She swore to the powers, "Sun, if you don't believe me, then let me perish. Mother Earth, if you don't believe me, let it be true that I won't live right upon you! Whatever he says, let it be true."[12]

Needless to say, not all those who invoked the judgment of the

[12] Hoebel, *The Political Organization and Law-Ways of the Comanche Indians*, 100.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
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powers had great faith in the fulfillment of their prayers. In this particular case the woman later admitted that she did not believe in the power of the Sun and had lied. Yet, the many cases remembered by the people where divine judgment had been implored and executed upon the guilty party is evidence that the philosophy was strongly implanted in Comanche society.

The Moon also had the quality of a deity. "She is the Mother—as is the Earth." She was particularly the guardian of the raid. A group of Comanche marauders bent on stealing horses laid a rope on the ground and sat within it. They made smoke to the Moon, praying, "Mother, if it be your will, let this rope take many horses."[13]

Although Sun and Earth and Moon were active in the affairs of men, they were akin to deities and as such were above individualized pity. They gave no personal power and did not come forth as guardian spirits. They were tribal deities who loomed pre-eminent in an individual's consciousness, except when ousted from that position by a special spirit to which a Comanche looked for protection and guidance. Comparison of the latter in strength with the Sun and Earth did not spontaneously arise. It became significant only when and if there was a clash of interest; and then the assurance with which a Comanche relied on his individual patron against the rest of the universe was amazing. Yet there is little suggestion that the visitants were sent by higher authority. They conferred bounties in their own right. The supernaturals might come to loggerheads on behalf of their mortal protégés, or again they might co-operate to aid a favorite. Nothing prevented a man from gaining power from several supernaturals. All were living spirits who spoke the language of man and who possessed the power to assume various forms. The transformation from one being into another could be instantaneous, and the reverse process could occur as suddenly. The guardian spirit was most likely to confer on its ward a blessing or power corresponding to its own natural gifts.

The spirits dwelled in springs, in rivers, on the prairies, in the hills, or in high bluffs. Any phenomenal object of nature was likely to be the residing place of a spirit.

A place was told of, far to the north, where there were always

[13] Informant: Post Oak Jim.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
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clouds which the sunlight never penetrated. This was the home of a powerful spirit that brought the winter. He came in a cloud, forcing the Sun back, and as he approached, he spread the cold over the country. Then in the spring the Sun grew higher and higher and told the spirit of the cold to move back, for he must heat the earth and make the grass and all other things so that the Comanches could prosper.

The thunder often appeared as a great bird, somewhat like an eagle, but much larger. The Thunderbird made the thunder and lightning and storm and rain. It was dark blue, or showing the color of cut lead like a thundercloud, with red zigzag markings extending from its heart to the tail and wing tips. It went south at the approach of winter and returned from the warm country with the Sun, bringing the heat and the rain. In its talons the bird carried arrows with which to strike its enemies; therefore, the Indians believed that the eagle on our coins is a Thunderbird. Its shadow was the thunder cloud; it produced lightning by rapidly opening and closing its flashing eyes; thunder was the sound made by the flapping of its enormous wings; and the downpour which followed was from the lake carried on its back.

The Thunderbird supposedly had its dwelling on some high mountain or rocky elevation difficult of access. It discharged arrows, but they could not be seen even when they killed people or animals. Although the Thunderbird myth was common to most Plains Indians, the Comanches have given it variation. They had evidence other than thunder and rain of the existence of the great bird. They told of a spot on the upper Red River where the grass remained permanently burned off over a space having the shape of a huge bird with outspread wings. They claimed that the Thunderbird once alighted there. A hunter shot and wounded a large bird which fell to the ground, but because of its large size, he was afraid to go close enough to kill it. He returned to camp for help. When his party approached the ravine where the bird had fallen, they heard thunder and were blinded by terrific flashes of lightning coming from the ravine. While attempting to approach nearer, one of the hunters was struck dead by a flash. Realizing that their victim was the Thunderbird, the rest became frightened and fled back to camp.[14]

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
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Cosmogony and Folk Beliefs

The Comanches had great fear of thunder and lightning. It gave them no power and was dangerous in a way that the Sun, Earth, and Moon were not. It was malicious and wantonly prone to tease mankind. "In a thunderstorm you have to remain quiet; you must not say anything to thunder and lightning, as it has no pity."

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They were afraid, but they were Comanches and they did not like to be pushed around. So every now and then one of them got defiant.

« « « I was out riding once when a rainstorm came up. I got off my horse and got down among some weeds and put my head down. The thunder was making noise all around. Finally I decided it was making fun of me—lightning and thunder likes to make fun of someone—so I got on my horse and made a war whoop in defiance. Then I ran away. The lightning struck right near me. I got away, but thunder and lightning has no pity. » » »

This was Post Oak Jim's personal experience. He reverted to the same theme later on. His lesson impressed him greatly, but it was reinforced by what happened to one of his friends.

« « « Thunder and lightning has no pity for them who talk back. We were out in a bunch branding. When we were eating our breakfast, a thunder shower came up. A tough guy, who was with us, went out and shot at the lightning with his gun to show that he was not afraid. The lightning struck and killed him. » » »

A belief of more recent days is not to look in a mirror when it thunders. The lightning may look in, too, and strike you.

Like most prairie tribes, the Comanches greatly revered the buffalo. It has been reported that the dry buffalo head was their idol. Before the entrance of a sweat-lodge there was likely to be a buffalo skull. Out on the prairie might be seen the skulls of buffalo turned so as to face the main camp, the idea being that the guardian spirit would direct the herd to move in the direction the skulls were facing.

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[14] Mooney, "The Ghost Dance Religion and the Sioux Outbreak of 1890," *loc. cit.*, 968–69.

192 mental + nika *push into* + -?, nominaliser]; papicihtĭpka? *hairpin* (*fasten hair with something pointed*) but papivĭ *head hair*; pavoko?a·wO *tumbler, glass* (*clear or transparent cup*); pavoko?awovici? *nursing bottle* (*glass breast*); patĭwiarĭ·pI *turquoise* (*algae-colored rock*) [pa *water* + tĭ-, intransitivizer + wia *wear out*, + tĭ·pI *stone, rock*]; pa·kico?nika? *beaver fur hat* (*beaver hat*); pahorapĭ *well* [pa *water* + hora *dig* + -pĭ, nominalizer]; pahte?e·? *whip* (*customarily cracks*); pa?muci? *old style saddle* [pa?- *long* + muci- *sharp* + -?, nominalizer]; pawovivu·kU[74] *boat* (*water board horse*); pekwinarohtĭman *canned salmon, or sardines* (*fish canned*); pia?ohapItĭ·? *grapefruit* (*big orange*); piakwAsu? *coat* (*big shirt*); piahuhcu?raivo·? *Republican* (*eagle White man*); ko·korá?a·raivo·? *Democrat* (*rooster White man*) [The eagle and the rooster were early party emblems]. pikakUsA *chaps* (*leather leggings*); pikwsi·? *single buggy* This was translated as *nothing behind*. [pi- *buttocks*; and kwasĭ *tail*; also pikwsinakwĭ *back end*]; pici?wihpara? *brassiere* (*spread over breasts*); *picohkO *trousers* (*buttocks covered*); *pisayune? *tin, tin can, canned goods* (*paint falls off*) (pisapĭ *paint* + yuman *fall off* (?). Another informant thought this referred to a soft noise from tin rolled up and strung and put on moccasins]. pisimaroko·rĭ·pI *opal* (*rainbow, sore thumb, stone*) [Belief that if one pointed to the rainbow, one's finger would rot and fall off]; *piso·nA *cushion, rug* (*buttock pad*); pihivoa *type of modern dress; petticoat* (*spread out from the buttocks fan-wise*); s *pimoró·? *cattle* (*graze backwards* (?)); pimoró·?sari·? *collie* (*cattle dog*); *pihnárohtiya? *cake, sweet roll* (sweet bread); pihná·nohkopĭ *cake, cookies* (sweet baked); pieriyaimuya?ke? *radio* (ghost music); pieĭnai·anipĭ *ready made* (*clothes*) [pie- *old*,

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[74] Randolph B. Marcy, Exploration of the Red River of Louisiana in the year 1851, 32d Congress, 2d Session, (Washington, D. C.; 1853), writes wo-we-poke (*wovivu·kU wooden or board horse*) for boat.

[p. 223-A]

20: Wallace H-4,5 (1945) 1953 NO6 Comanche NO6

657 241 Quaker Agent Lawrie Tatum arrived on July 1, 1869, and hoped to continue Hazen's humble but hopeful start. He offered an annual prize of five hundred dollars to be divided among the ten Indians producing the best crops. The Penatekas, who had learned something of farming through their contact with the whites in Texas and the agricultural tribes, raised some corn and vegetables. As for the other [462] Comanches, it was a difficult beginning. The men, unaccustomed to such labor, left the work to the women. They could not plow a straight furrow. They were offended at the suggestion that they thin corn which they had taken the trouble to cultivate. After eating green watermelons and getting the "devil inside my belly," they had even less enthusiasm for farming.[18] Native culture patterns conflicted with the new.[19] Fifteen hundred acres were prepared for cultivation in 1870, but the results were almost as [178] disappointing. It was apparent that the transition to an agricultural economy was to be a slow and painful process.

657 231 236 Colonel R. S. MacKenzie rightly believed it best to make stockmen of the nomadic hunters he had subdued in 1874, but he made a serious mistake when he chose sheep for them. He sold the horses which he had taken in his campaign against them in 1874, and with the proceeds purchased the next year 3,500 thoroughbred sheep and goats in New Mexico. These animals, he reasoned, would serve the triple purpose of supplying cash from the sale of wool and surplus animals, meat for food, and wool for blankets and clothing.

But MacKenzie had not taken all the factors into consideration. Many of the animals perished on the long drive to the reservation and others arrived in very poor condition. On issue day the Indians, dressed in their finest, gathered at the spot where Fort Sill Indian School now stands, and

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[113] 18. Agent Lawrie Tatum, Report, August 12, 1869, in Commissioner of Indian Affairs, Annual Report, 1869, 955. Tatum to the Quaker Commissioner, July, 1870 (MS, Oklahoma Historical Society Library, correspondence files).

[821] 19. A statement by Chewing Elk, October 6, 1873, illustrates this point. "Mr. Tatum gave me a piece of land, but the first night I stopped there a big thunderstorm came right over the house [tipi]. I thought this was bad medicine and lit out and have never been there since." Quoted by W. S. Nye, Carbine and Lance, the Story of Old Fort Sill (Norman, 1937), 223; also see, Hunt, Annual Report, 1873, in Commissioner of Indian Affairs, Annual Report, 1873, 44.

21: Burnet T-5 (1818-1819) 1954 NO6 Comanche NO6
Texas

[ca. 1818]

175 771 which has never been shadowed to their minds, except by the faint and flickering light of nature. The beams of divine revelation have never penetrated the dismal mists that constitute their moral atmosphere. They nevertheless believe in a final accountability, in which they plainly, but perhaps unconsciously, indicate a sentiment of the omniscience and ubiquity of the Great Judge of Heaven and Earth. By an obvious and natural impulse of unenlightened reason, which is most apt to prefigure the joys and sorrows of a future state, by the experience of the past and present, they suppose that when a good man dies, he goes to a fertile and salubrious country where the Buffaloes, which furnish their principal and favorite aliment, and every desirable species of game are abundant, and where they will enjoy the charms of the chase, with a more exquisite zest, without interruption and without satiety. The reverse of this destiny is assigned to the wicked, who they imagine will be driven away, to linger out a miserable existence, among rugged and sterile hills that are infested with all manner of noxious animals, and where the Buffaloes, Deer and Bears are scarce, and meagre and unsavory to the palate. Goodness, however, in their system of ethics, is a qualified term that has reference to acts of public benefit and renown, such as taking of scalps, expert and successful hunting, and dexterity in stealing from their enemies, rather than to the gentler virtues, that adorn and humanize and purify the heart.

175 771 776 [186] 175 771 [82] [753] [793] [796] They believe in polytheism and in both good and evil spirits of either sex, but claim supremacy to the one Great Being, whom they represent as a Big Man, that can never die, and who is the peculiar original parent of the Comanchee race. The origin of other nations they assign to other subordinate Deities, and as their father is the Greatest God in Heaven, so they think themselves the greatest nation on earth. They attribute an inferior modicum of divinity to the sun, and suppose all febrile diseases to emanate from the displeasure of that magnificent candle of nature. They have no order of priesthood, but are not altogether exempt from the juggles of priestcraft. They have no symbols of true faith, neither do they know any distinction of days or seasons.

31: Jones E-5 (1967-1970) 1972 NO6 Comanche NO6
Oklahoma

However, these plants are believed to possess a high degree of power by their nature and are therefore not so dependent on the earth and the sun for power.

In the fall when Sanapia judges that the sun is growing weaker and is less able to give power to the medicine plants, she begins her medicine plant collection. She feels she is then obtaining the medicines at their peak of maturity. In the case of my investigation of Sanapia, her collecting time fell in late October and early November. The later the summer and fall, the more efficacious the medicine plants will be since they have been exposed to the sun for an added amount of time.

For the most part the plants which Sanapia uses grow in sandy soil. She denies that medicine plants can be obtained from any other type of soil. *Basiwa:pi* is the word which Sanapia applies to this type of soil, and she translates the word as "sandy;" "sandy ground;" or "best ground."

Sanapia follows a fairly rigid field preparation of the medicine plants she collects. As soon as possible after extracting them from the earth, they are taken to the nearest body of flowing water, where they are cut into manipulatable sizes and washed. Upon returning to her house, she once again washes the medicines and then stores them in the storm cellar, suspending some from lines which traverse the cellar and placing the remainder in jars. The immersion in flowing water applies to roots or plant parts other than leaves or flowering bodies;

Bottom: sweet sage. Left to right: mescal beans, chow feather amulet, charcoal from peyote drum, gray sage.

31: Jones E-5 (1967-1970) 1972 N06 Comanche N06
Oklahoma

775 then unwraps her medicines and exposes them on the cloth in which they were
755 wrapped.
756 Both Sanapia and her patient smoke Bull Durham tobacco wrapped in corn
782 shucks as they wait for the sun to rise. Sanapia prays to the earth immediately
[276] before sunrise, and when the sun appears, she directs her prayers to it.

> In the morning, before the sun come up, you go out away from the house, where nobody can hear you and you pray. You touch the ground with your hands, four times, and say . . . I don't know where it came from, but you say, "Mother earth, I want you to take my words. I want you to do what I want. I'm walking over you. I live on you, and I love you because you're my land." Say things like that to it. That sun not up yet. But it's the big eagle . . . talk to it like it's eagle . . . think of it like that, you know. It's going to fly up pretty soon when the sun comes up, and that's the eagle going to do everything I want.

776 The sun and the earth were the two greatest sources of power in the
821 nomadic Comanche culture. Wallace and Hoebel (1952:190) write that ". . . only
823 the sun, moon, and earth were looked upon as semi-dieties." They were also personified and addressed in prayer. The earth was considered second only to the sun in supernatural importance by the Comanches, however, though they were active in the affairs of men, neither the sun nor the earth gave personal power (Wallace and Hoebel 1952:195–197). Also in the content of the pages just cited are numerous mentions of the earth being addressed as "mother" by the Comanches. Kardiner (1945:63), when discussing Comanche beliefs associated with magic and power, writes: "The greatest powers were the earth, and the sun, with which the eagle was felt to be associated."

775 When the sun appears over the horizon, Sanapia begins her prayers in
755 which she will ask "the eagle" to aid her in healing her patient. The patient,
756 seated beside her, is instructed to pray for his recovery and to put his faith and
782 trust in the powers of the earth and sun. She also indicates her medicines, exposed to the sun, and asks that it will fill them with power.

[372] This period of prayer, first to the earth and then to the rising sun, lasts about half an hour, or until the sun has completely cleared the horizon. Sanapia then takes her patient back to her house, where her hubsnd or son have already prepared the pecan wood coals which Sanapia will need when she begins to doctor.
[824] Pecan coals are desired because they form long-burning, even coals. At this time
237 she will attach her crow feather amulet to a beam on her front porch. She some-
[778] times affixes several crow feathers to her patient's wrist.

775 As mentioned previously, in doctoring, Sanapia is alone with her patient.
755 If she is in a tent or tepee, she sits on the south side of the tent, which is custom-
756 arily facing east, and positions her patient directly in front of her. He lies on his
[823] back with his head toward the west. The medicines she will use are placed to her right, and the pecan coals are placed in an iron kettle or shovel so their position can be changed as Sanapia doctors. When she is in a house, she attempts to duplicate these conditions as closely as possible.

After her patient is situated, Sanapia begins her attempt to mobilize her